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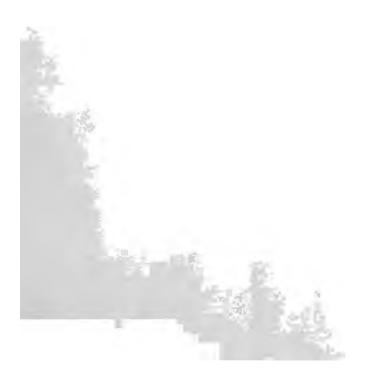
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CODEX VERCELLENSIS

CODEX VERCELLENSIS.

DIE

5?

ANGELSÆCHSISCHE HANDSCHRIFT

ZU

VERCELLI

IN GETREUER NACHBILDUNG

HERAUSGEGEBEN

VON

Dr. RICHARD WÜLKER,

O. O. PROFESSOR DER ENGLISCHEN SPRACHE UND LITTERATUR AN DER UNIVERSITÄT LEIPZIG.



LEIPZIG,
VERLAG VON VEIT & COMP.
1894.

Druck von Metzger & Wittig in Leipzig.

on den vier Handschriften, die uns den Hauptschatz angelsächsischer Dichtung überliefern, der Beowulfhandschrift in London, der sogenannten Cædmonhandschrift in Oxford, der Handschrift des Bischofs Leofric in Exeter und der der Kapitelbibliothek zu Vercelli, ist die letzte die einzige, die ausserhalb Englands liegt. Wie dieselbe nach Oberitalien kam, ist nicht festzustellen.

Der italienische Gelehrte Gazzera meinte, Johannes Scotus Erigena habe sich in Vercelli aufgehalten und durch ihn sei die Handschrift in diese Stadt gekommen. Allein Johannes starb um 875, ein Blick in unsere Handschrift aber genügt, um sie der ersten Hälfte des 11. Jahrhunderts zuzuteilen. Eine andere Ansicht wurde in der Quarterly Review Vol. LXXV S. 398 flg. bei Besprechung von Gally's The Ecclesiastical Architecture of Italy von einem Kritiker ausgesprochen: Guala Bicchiere habe die Handschrift nach Vercelli gebracht. Guala war in Vercelli geboren, er wurde vom Papste unter König Johann nach England geschickt und unterstützte diesen im Interesse der Kirche eifrig gegen die Barone und König Philipp von Frankreich. Nach Johanns Tod trat er sehr entschieden für die Rechte des jungen Heinrichs III. ein und wurde zum Danke von diesem zum Prior von St. Andreas zu Chester ernannt. Nach seiner Rückkehr in seine Vaterstadt liess er dort die noch heute stehende

Andreaskirche bauen, die er reich begabte. Unter den Geschenken, die Guala seiner Stiftung machte, soll auch die bekannte Handschrift gewesen sein.

Pauli nahm im dritten Bande der Geschichte Englands von LAPPEN-BERG-PAULI S. 512 es als 'feststehend' an und in den Göttingischen Gelehrten Anzeigen 1866 S. 1412 sogar als 'längst bekannt', dass die Sache sich, wie angeführt, verhielte. Neuerdings hat Cook (University of California, Library Bulletin, No. 9, Sacramento 1888) uns wieder diese Ansicht aufgetischt, ohne aber neue beweisende Gründe dafür vorzubringen (vgl. Anglia 12, S. 629 f.). Unmöglich ist es natürlich nicht, dass die Vercelli-Handschrift durch den Cardinal Guala nach Vercelli im dreizehnten Jahrhundert kam, jedoch von gänzlicher Verkennung der damaligen Verhältnisse zeigt es, vorauszusetzen, dass Guala, weil er an dem Französisch redenden Hose und mit Latein sprechenden gelehrten Geistlichen verkehrte, auch Englisch verstanden haben müsse, noch weniger Angelsächsisch, das weder der König von England noch seine Umgebung verstand. Wenn aber, warum Guala gerade diese Handschrift seiner Andreaskirche in Vercelli geschenkt habe, damit begründet wird, dass eine Dichtung darin von Andreas handelt, so setzt diese Behauptung gute Kenntnis des Angelsächsischen voraus, um so mehr als das Gedicht, wenn auch umfangreich, doch mitten in Prosapredigten steht. Und wer von den Landsleuten des Cardinals sollte diese Handschrift lesen? Die Andreaskirche in Vercelli ist allerdings zweifellos in englischem Stil gebaut, doch ist dies auffällig für einen Mann, der lange Jahre in England lebte?

Einfacher als die erwähnte Erklärung ist folgende. Wie mir in Vercelli mitgeteilt wurde, entstand schon früh daselbst ein Hospiz für angelsächsische Pilger, welche nach Rom wollten oder von dort kamen. Liegt doch Vercelli auch für jeden, der über den Mont Cenis oder den kleinen oder grossen St. Bernhard nach Rom wollte (und dies waren die mittelalterlichen Pässe für englische Pilger nach Rom) mitten auf dem Wege. Hier bei diesem Hospiz mag eine Bibliothek erbaulichen Inhalts sich allmählich angesammelt haben und dazu auch unsere Handschrift

gehört haben. Jetzt ist dieselbe in die Kathedralbibliothek übergegangen und wird in der Sakristei des Domes aufbewahrt.

Die Handschrift ist genau beschrieben in meinem 'Grundriss zur Geschichte der angelsächsischen Literatur' (Leipzig 1885) S. 237 flg. Dazu ist zu vergl. Napier in der Zeitschr. f. d. A. XXXIII S. 66 flg. und meine Nachträge in der Neuausgabe der Bibliothek der angelsächs. Poesie, Bd. 2 S. 563 flg. Eine Geschichte der Handschrift findet sich im 'Grundriss' S. 240 flg.

Die Grösse einer Seite, soweit sie von Schrift eingenommen wird, ist meist 14,4 cm breit und 23 cm hoch, doch bisweilen, besonders in den Predigten, ist auch mehr oder weniger auf die Seite geschrieben.

Unsere Wiedergabe ist daher auf die Hälfte verkleinert. Sie enthält den poetischen Teil der Handschrift, also Blatt 29^b—52^b Das Gedicht vom Andreas; Blatt 52^b—54^a Die Schicksale der zwölf Apostel;
Blatt 101^b—103^b Die Rede der Seele an den Leichnam; Blatt 104^a—104^b
Der Menschen Falschheit (Predigt über Psalm 28); Blatt 104^b—106^a Das
Traumgesicht vom Kreuze; Blatt 121^a—133^b Elene: es ist dies nicht
viel mehr als der vierte Teil der Handschrift, der übrige wird von
Prosapredigten eingenommen.

Die Handschrift stammt der Schrift nach offenbar aus dem Anfange des elften Jahrhunderts und ist wenigstens von zwei Händen (wahrscheinlich aber von dreien) geschrieben. Das Pergament ist dünn, daher schimmern öfters Buchstaben (besonders grössere Anfangsbuchstaben) von der nächsten Seite durch. Fast durchweg ist die Schrift lesbar, nur Blatt 54ª macht eine Ausnahme. Hier geht nämlich jetzt ein grosser Fleck, sich mehr und mehr nach links ziehend, über die Seite, nur die letzte Zeile ist ganz davon verschont, die fünf letzten Reihen blieben durchaus lesbar. Dieser Fleck ist aber weder ein Tintenfleck noch eine Rasur, sondern stammt von einer scharfen Reagenz, die wohl Prof. Blume seiner Zeit anwandte, um den Text besser lesen zu können.

Natürlich ist, dass in der Photographie hier manches unleserlich wurde, was in der Handschrift mit einiger Anstrengung noch zu lesen ist.

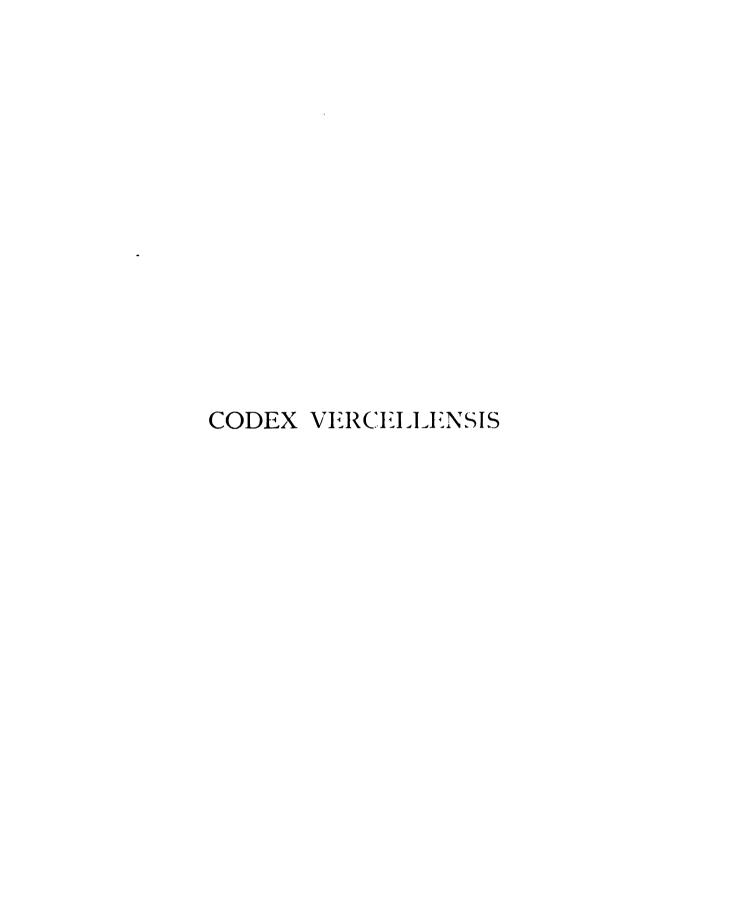
Noch lesbar ist (wegen der Ergänzungen vgl. meine Neuausgabe der Bibliothek der angelsächsischen Poesie, Bd. 2, Nachträge S. 567 f.):

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Herzlichen Dank spreche ich auch hier Herrn Canonicus CANETTI aus, der stets in der liebenswürdigsten Weise meine Arbeiten in Vercelli förderte und auch bereitwilligst die Erlaubnis zum Photographieren der Handschrift gab.

Die photographische Aufnahme geschah im November 1888 durch Herrn Dr. Ludwig Lange, die Vervielfältigung durch Lichtdruck wurde durch die Anstalt für Lichtdruck und Photographie von Dr. Lange und Hoffmann in Elberfeld ausgeführt.

Richard Wülker.



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